

# *Naimittika Līlā*

## *Occasional Pastimes Of Śrī - Śrī - Rādhā - Kṛṣṇa*

### *Śiva - Rātri - Līlā*

#### *Narrated By Siddha Kṛṣṇa Dāsa Bābājī*

Source: "Śrī-Śrī Gaura Govinda Līlāmṛta Guṭikā", by Siddha Kṛṣṇa Dāsa Bābājī, presented by Rādhākuṇḍa Mahānta Paṇḍita Śrī Ananta Dāsa Bābājī Mahārāja. Śrīmat Kṛṣṇa Dāsa Bābājī, also known as Siddha Kṛṣṇa Dāsa Bābā, was a saint who lived behind the Cakaleśvara Mahādeva Temple in the town of Govardhana in the 19th Century. He compiled a number of books about the eternal pastimes of Śrī-Śrī Rādhā-Kṛṣṇa in Vraja, mainly based on the original writings of previous teachers like Śrīla Rūpa Gosvāmī, Śrīla Kṛṣṇa Dāsa Kavirāja, Śrī Kavi Karṇapura and Śrī Viśvanātha Cakravartī.

Śiva Rātri is celebrated on the 14th day of the dark lunar fortnight in the month of Phālguna - February/March) during the Holi-festivities.

**On Śiva Rātri day** Śrī-Śrī Rādhā-Kṛṣṇa take Their baths and meals as on every other morning, and after this They meet for Their daily Yogapīṭha-meeting (a brief meeting about 8.30 a.m. in a garden on the slope of Nandīśvara Hill). Śrī Rādhikā and Her *sakhīs* then go to Vṛndāvana with Mukharā (Śrī Rādhikā's maternal grandmother) to pick flowers for Gopīśvara Pūjā in a flower garden on the bank of Brahma Kuṇḍa, taking sweets with them. Śrī Kṛṣṇa and His friends also come there to play Holi and to sing Holi-songs.

Madhumaṅgala then asks the *sakhīs*: "Why are you picking flowers?" Lalitā replies: "For Gopīśvara-pūjā!" Madhumaṅgala: "You should do pūjā to Mādhava!" Lalitā: "Mādhava means the spring, a Tamāla-tree or the month of Vaiśākha! Who will worship them?" Madhumaṅgala: "Then worship Govardhana-dhārī!" Lalitā: "He's a cowherdboy. Who will worship Him?" Madhumaṅgala: "Then worship Paśupati (Śiva or Kṛṣṇa, the cowherdboy)!" Lalitā: "You are all Paśupāla (herders of animals); you mean your master?" Madhumaṅgala: "Yes, our master is Śrī Kṛṣṇa - you should worship Him!" Lalitā: "Your Śrī Kṛṣṇa commits the five great sins (drinking, illicit sex, stealing, killing and cheating)! Who will worship Him? He stole the gold from our bodies, His rolling intoxicated eyes destroy the pride of the restless wagtailbirds, He killed women (Pūtanā), calves (Vatsāsura), bulls (Ariṣṭāsura) and He kidnaps the *gopīs*!" Saying this, Lalitā collects her flowers and gets up to leave, but then Subala comes and says: "Let me see what you have in your basket!" Lalitā says: "These are paraphernalia for worshipping Gopīśvara, like garlands!" Subala says: "Come, let me see!", and puts his hands on the basket, but Mukharā says: "It's a snake! It's a snake!" Subala says: "We are the friends of Kṛṣṇa, the subduer of the Kāliya-snake! We are not afraid of any snakes! Let that snake eat **YOU**!" Hearing this, Mukharā angrily leaves.

Then Śrī Rādhikā and Her *sakhīs* proceed to the vernal playforest and enjoy the usual pastimes there with Śrī Kṛṣṇa before going back home with Mukharā in the afternoon, having done Gopīśvara-pūjā. After that the pastimes will be following the course of the Holi-festivities.

*Dola Līlā*  
*Narrated By Siddha Kṛṣṇa Dās Bābājī*

(From Caitra Kṛṣṇa Pratipada to Śuklā Ekādaśī - 26 days)

**NAVADVĪPA : BHĀVĀVEŚA -**

In Navadvīpa, on the first day of the dark quarter in Caitra, Śrīman Mahāprabhu and His devotees bathe and perform morning rituals as usual. Then they listen to the Śrīmad Bhāgavata-lecture, eat and take rest. Then, after Yogapīṭha-līlā in the forenoon, the Lord and His devotees wander in the forest as usual and sit down in the flowergarden of Śrīvāsa Paṇḍita. Then Svarūpa Gosvāmī, who knows the Lord's mind, sings songs about Rādhā-Kṛṣṇa's Dola-līlā with a sweet voice. Hearing this, Mahāprabhu holds Gadādhara's hand in ecstasy and sits upon the Dola. The devotees then throw colored powders over the Lord's body, push the swing and become absorbed in their own Vraja-bhāva, in which they relish the Vraja-līlā.

**VRAJA-DHĀMA : DOLA LĪLĀ -**

In Vraja's Vṛṣabhānupura Śrī Rādhā bathes, dresses and ornaments Herself as usual and then goes to Nandīśvara with Her *sakhīs* to cook, eat and have the Yogapīṭha-meeting with Kṛṣṇa. After that She returns to Vṛṣabhānupura, takes a little rest and prepares sweets for Her *deva-pūjā*. Then, at forenoon, She dresses and ornaments Herself and goes to Vṛndāvana's Dola-sthalī with Her *sakhīs* on the pretext of performing *deva pūjā*. In the same manner Candrāvalī, Śyāmalā, Vimalā and all the other Yūtheśvarīs also go and meet at Vṛndāvana's Dola-sthalī under the pretext of performing *deva pūjā*. Then Vṛndā-devī shows everyone the beauty of the Dola-sthalī.

All around the Hindola-pavillion are Mandāra-, Hari-candana-, Pārijāta- and orange-trees, and in the four corners there are mango-, Bakula-, Campaka- and Kadamba-trees. These are the eight species of Kalpa-vṛkṣa, whose ascending branches meet halfway overhead to create a beautiful pavillion. Each of these trees have platforms and basins at their bases and are beautified with wonderful, variegated staircases that are studded with gems of contrasting colors. The trunks, branches, sub-branches, leaves, buds, flowers and fruits of each tree is made of a different color of gem. The Mādhavī-vines on the mango-trees, the clove-vines on the Bakula-trees, the Mallikā-vine on the Campaka-tree, the Yūthikā-vine on the Kadamba-trees and then other Kalpavṛkṣas are blossoming and are entwined with vines like the Jāti-, Nava-Mallikā, golden Yūthis and Mālatīs, respectively, looking as beautiful as a flower canopy. The branches of these trees gradually meet each other overhead, where they support the wonderful silken ropes of the swings, that are made of gems and shaped like 1000-petalled lotusflowers and that hang as high as the navel. Both on the petals as well as in the whorl of this lotus-swing are wonderful seats, soft cushions and pillows both for the sides and for the back, that look very beautiful. Again, on all four sides of

the Hindola-pavilion, between each pair of Kalpavṛkṣas, one jeweled swing is dangling on wonderful silken ropes.

When they behold all this beauty, everyone blissfully dresses and ornaments suitably for the Hori-līlā. Meanwhile Śrī Kṛṣṇa leaves His cowherdfriends and cows in the care of Balarāma at Govardhana and goes to Vṛndāvana with Subala and Madhumaṅgala on the pretext of admiring the beauty of the forest. Here He meets with Śrī Rādhikā and Her *sakhīs* at the Dola-sthali. Then all the *sakhīs* blissfully start to play different instruments like the Vīṇā and begin to dance and sing. Birds like the cuckoos and the parrots also begin to sing with very sweet voices, peacocks spread their tail-feathers and begin to dance, crying out *ke-kā!*, bees begin to buzz and deer blissfully jump and frolick around.

Śrī Kṛṣṇa keeps His left arm on Śrī Rādhā's shoulder and His right arm on Lalitā's shoulder, while holding His Muralī-flute in His left hand and twirling His play-lotus around in His right hand. Then, surrounded by the *sakhīs*, He slowly proceeds, singing about the Dola-līlā. Seeing this, the different Yūtheśvarīs clear the way, and Rādhā-Kṛṣṇa take Their seats on the 1000-petalled lotus-swing with Lalitā and the *sakhīs*, being surrounded by many more *sakhīs*. Rādhā and Kṛṣṇa sit in the whorl of the lotus-swing, and the different *sakhīs* sit on their respective petals, while the different Yūtheśvarīs sit with their girlfriends on the surrounding swings. In the east are Candrāvalī and her party, in the south Bhadrā and her party, in the west Dhanyā and her party and in the north Śyāmālā sits with her party. The *devas* and *devīs* sit in their airplanes in the sky and watch the spectacle. Beforehand Vṛndādevī has brought cloth bags full of powder of different colours, lac flasks with Keśara and other fragrant powders and flower-balls of different colours, to enhance the color-play of Śrī Rādhā-Kṛṣṇa and all the Yūtheśvarīs, from the Kalpavṛkṣas.

Then the surrounding Yūtheśvarīs all begin to play the color-play with each other. Sometimes they throw the colored powder-contents of all their lac flasks over Śrī Rādhā-Kṛṣṇa's swing, but Lalitā and Her *sakhīs* surround Them and shield Them. When they see that nothing has hit Śrī Rādhā-Kṛṣṇa's bodies, all the Yūtheśvarīs and their *sakhīs* join together to throw their lac flasks with fragrant powder and their flower-balls. Lalitā and the *sakhīs* then form a human shield all around Rādhā-Kṛṣṇa and thus everyone's body becomes completely covered by the flasks, balls and colored powder. Thus all directions become dark (with colors). Then all the *devatās* shower flowers from their airplanes. After a while, when the colored-powder-darkness has diffused, Lalitā and the *sakhīs* come down from their swings and start to push Śrī Rādhā-Kṛṣṇa on Their swing. Due to the force of the swinging Śrī Rādhā-Kṛṣṇa's garlands start to oscillate. The bumblebees become attracted to the garlands' pervading fragrance and try to sit on them; thus they must swing along with the garlands. After thus swinging for a while Śrī Kṛṣṇa gets Priyāñjī's permission to gradually take each of the *aṣṭa-sakhīs*, starting with Lalitā, with Him on the swing and seat her on His right side. Then He swings with each of them for a short while, placing His hand on their shoulders. After this, Śrī Rādhā comes down from the swing, gradually seats one *sakhī* on each of Kṛṣṇa's sides and then swings them. Then Śrī Kṛṣṇa gets down from the swing and swings Śrī Rādhā and the *sakhīs*.

After this Śrī Kṛṣṇa sits with Śrī Rādhā on the whorl of the swing and swings with all of the *sakhīs* on its petals, assuming many forms Himself. In this way He simultaneously swings with each of the Yūtheśvarīs on each swing, assuming many forms. After that, Śrī Kṛṣṇa ends His Jhulana-līlā and sits down in the pavillion with Śrī Rādhā and the *sakhīs*, returning to His single form. The maidservants then mitigate the Yugala's fatigue by fanning Them and render other services like dressing and ornamenting Them. After that, everyone eats the fruits and roots that were brought by Vṛndā and takes a little rest. Then Śrī Kṛṣṇa, Subala and Madhumaṅgala go to Rādhākuṇḍa. Śrī Rādhā and Her *sakhīs* also come to

Rādhākuṇḍa after wandering in the forest on the pretext of picking flowers. After that the *līlā* continues as usual, and after performing Sūrya pūjā everyone returns home in the afternoon. After this the *līlā* unfolds as usual. Thus the Dola-*līlā* takes place for 26 days - from Caitra Kṛṣṇa Pratipada to Śuklā Ekādaśī.

### NAVADVĪPA : BHĀVA ŚĀNTI :

Mahāprabhu and His associates are absorbed in the Hindola-līlā in Vraja-bhāva. Svarūpa Gosvāmī ends the song of Rādhā-Kṛṣṇa accepting Vṛndā's service after ending Their Hindola-*līlā*. Hearing this, Mahāprabhu roars and attains external consciousness. The devotees then also attain external consciousness. Mahāprabhu and Gadādhara come down from the swing and sit on the platform, while Their servants fan Them. Śrīvāsa Paṇḍita brings drinks and *prasādi* fruits and roots, feeds them to the three Lords and the devotees and then decorates everyone with sandalwood pulp and garlands. The servants receive the remnants. The following pastimes, like wandering in the forest, take place as usual.

**Thus ends Śrīla Siddha Kṛṣṇa dāsa Bābājī's narration of Dola līlā**

## *Śrī Janmāṣṭamī Līlā* *Narrated By Siddha Kṛṣṇa Dās Bābājī*

Kṛṣṇa's birthday festival takes place on the eighth day of the dark lunar quarter of the month of Bhādra, corresponding with the month of August, sometimes September. Siddha Śrī Kṛṣṇa dāsa Bābājī here narrates both the celebration in Navadvīpa in Gaura-*līlā* and the celebration in Vraja in Kṛṣṇa-*līlā*.

On the first day of the dark lunar quarter of the month of Bhādra an orchestra (playing different drums as well as wind-instruments like Śānāi) sits down in Nanda Mahārāja's house and starts playing auspicious music. From that day on until the sixth day (*ṣaṣṭhī*) arrangements are being made to beautify the palace of Nanda Mahārāja and the whole village of Nandīśvara. A wonderful canopy adorned with jewelled strings is hung over the courtyard, each door and gate is flanked by banana-trees and jugs filled with mangoes and flags are flapping here and there. The houses of all the citizens and all the marketplaces are also beautified like this. The royal roads and all the other pathways are sprinkled with fragrant water, so that newcomers can understand that there is a great festival going on in each and every home.

In the evening of the sixth lunar day Śrī Nanda Mahārāja sends his invitations - to the men through Śrī Subhadra (the cousin of Kṛṣṇa and the husband of Kundalatā) and to the women through Dhaniṣṭhā (the daughter of one of Kṛṣṇa's wet-nurses). Śrī Subhadra first goes to Vṛṣabhānupura, or Varsānā, and tells Mahārāja Vṛṣabhānu: "The day after tomorrow is Kṛṣṇa's birthday, and on this occasion Śrī Nanda Mahārāja has invited you, saying: "This abode is yours, enjoy it as if it's yours, I don't know anything (in terms of 'yours' and 'mine')! Please come tomorrow morning to Nandīśvara and make this invitation a success!" In the same way Dhātṛī-kanyā Dhaniṣṭhā extends Mother Yaśodā's invitation to Mother Kīrtidā.

The same kind of invitation is announced in Yāvaṭa (the abode of Abhimanyu, Śrī Rādhikā's husband) and to all other friends and relatives.

(On *saptamī*, *aṣṭamī* and *navamī*, that is, on Janmāṣṭamī and the preceding and following days, Kṛṣṇa does not go out to herd the cows and Śrī Rādhikā dwells in Nandagrāma).

### NAVADVĪPA : BHĀVĀVEŚA

In Navadvīpa, on the seventh day of the dark lunar quarter of the month of Bhādra, Mahāprabhu performs His usual morning-duties and then sits down to listen to the Śrīmad Bhāgavata-discourse with His devotees. Knowing Mahāprabhu's mind Gadādhara Paṇḍita, the Bhāgavata-lecturer, describes how Śrī Vṛṣabhānu Mahārāja and his relatives come from Varsāna to Nandīśvara to celebrate Śrī Kṛṣṇa's birthday festival. Upon hearing this Mahāprabhu and His devotees all become absorbed in the mood of Vraja.

### VRAJA DHĀMA : SAPTAMĪ LĪLĀ

On the seventh day of the dark lunar quarter everyone in Vṛṣabhānupura finishes their morning duties, bathes, dresses, ornaments and takes a light breakfast before departing to Nandīśvara, taking garments and ornaments along as presents for Kṛṣṇa's birthday. Śrī Vṛṣabhānu Mahārāja and his brothers mount elephants and leave Varsānā, accompanied by musicians and soldiers. Śrī Kīrtidā Mātā and her sisters-in-law, wet-nurses and other relatives also depart in topmost bliss, sitting in covered palanquins, carried by four bearers each. Śrīdāma-candra, Śrī Rādhikā's brother, mounts his own horse and departs for Nandīśvara with his soldiers and musicians, followed by Śrī Rādhikā and Her *sakhīs* in palanquins and Candrāvalī and the *yūtheśvarīs* (*gopī*-group leaders) in different vehicles. As Vṛṣabhānu Mahārāja and his brothers gradually approach Nandīśvara town Nanda Mahārāja and his brothers hear their music and come forward to greet them. The guests dismount their elephants and greet Nanda Mahārāja and his brothers by embracing them, addressing them and offering obeisances to them. Nanda Mahārāja keeps the soldiers outside and takes the guests inside, giving each of them a proper place to stay. In the same way Śrī Yaśomatī Mātā and her sisters-in-law greet Śrī Kīrtidā Mātā, Śrī Rādhikā, and the *sakhīs* and *yūtheśvarīs* with the proper respect and affection, take them inside the palace and show them their respective guest rooms. Then everyone takes rest in their own abode while the servants and maidservants are engaged in their services.

After this Śrī Vṛṣabhānu Mahārāja, Kīrtidā Mātā, Śrī Rādhikā and all the *sakhīs* and *yūtheśvarīs* take a small snack. Then, on the order of Mother Yaśomatī, Śrī Rādhikā and Her *sakhīs* engage in cooking different sweets, rice and vegetables, that are offered to Nanda Mahārāja's Nārāyaṇa-deity by Madhumaṅgala. After this offering is done *ārati* is performed for the deity. Servants are dancing, singing and playing musical instruments and everyone present is very blissfully witnessing this. After *ārati* everyone offers prostrated obeisances unto the deity and on the order of Mother Yaśodā Madhumaṅgala puts the deity to rest and calls everyone for *prasāda*. On the large yard Śrī Nanda Mahārāja sits down to eat on the eastern side with his brothers Abhinanda and Upānanda, Vṛṣabhānu Mahārāja and his four brothers, Śrīdāma, Balarāma, Subhadra and Gobhaṭṭa on his right and Sunanda and Nandana, his other two brothers, Śrī Kṛṣṇa, Subala, Ujjvala, Kokila and others on his left. Śrī Kṛṣṇa's maternal uncles sit facing Nanda Mahārāja and Abhimanyu and other cowherders sit facing Mahārāja Vṛṣabhānu. On the southern side all the local *brāhmaṇas* are sitting and all

around the inhabitants of Nandīśvara are seated. Śrī Rādhā and Her *sakhīs* serve the side of Nanda Mahārāja and Śyāmalā, Candrāvalī and other *yūtheśvarīs* are serving Śrī Vṛṣabhānu Mahārāja's side. They diligently serve sweetmeats, rice and vegetables. Everyone present eats with great pleasure, absorbed in joking and laughter, and after eating they wash their mouths, chew betelleaves and retire to their individual bedrooms, where their servants render them all the services that are suitable for the time of the day. Śrī Rādhā washes Her hands and feet and becomes immersed in transcendental bliss by beholding Kṛṣṇa's beauty through the window as He lays down to rest. After that Yaśomatī Mātā calls Śrī Rādhikā and the *yūtheśvarīs* and makes them sit down on the courtyard. Śrī Rādhā and Her *sakhīs* sit in one line, Candrāvalī, Śyāmalā and others sit in another line and Yaśomatī Mātā, Kīrtidā Mātā and other elderly *gopīs* sit in yet another line while Mother Rohiṇī, Tuṅgī Mātā and Kundalatā are serving. After blissfully eating and washing their mouths all the ladies go to their individual bedrooms and take rest, being served by their maidservants, who fan them and serve them betelleaves. After this the (local) maidservants and the *mañjarīs* (Śrī Rādhikā's maidservants) also eat in order. After eating the ambrosial food remnants of all the *gopīs* the *sādhaka dāsī* cleans the eating place and the plates and then goes to Śrī Rādhā to massage Her lotus feet and render similar services.

Later Śrī Rādhā gets up from bed, meets Kṛṣṇa for the usual Yogapīṭha Milana in Gupta Kuṇḍa and returns to Nandīśvara Pura again. After taking some rest She prepares some sweets, is dressed and ornamented by Her maidservants and then goes on *abhisāra* on the pretext of offering *sūrya pūjā*. After then playing Her usual pastimes with Kṛṣṇa at Rādhākuṇḍa She returns to Nandīśvara in the afternoon. The other pastimes of the day are also as usual (*nityavat*).

### NAVADVĪPA: BHOJANA ŚAYANĀDI

(Mahāprabhu takes His meal and takes rest)

In Navadvīpa Mahāprabhu is absorbed in the *bhogārati-kīrtana* of the household deity Lord Nārāyaṇa with His devotees. Then, when Mother Śacī calls Him, He ends the *kīrtana* and eats and rests as usual. The rest of His pastimes are also as usual.

Thus ends the Saptamī līlā

## Śrī-Śrī Janmāṣṭamī Līlā

### NAVADVĪPA: BHĀVĀVEŚA

In Navadvīpa, on the morning of the eighth day of the dark lunar fortnight of the month of Bhādra, Mahāprabhu takes His usual morning bath, sees the *ārati*-ceremony for Lord Nārāyaṇa and then sits down with His devotees to listen to a Śrīmad Bhāgavata-lecture given by Śrī Gadādhara Paṇḍita Gosvāmī. As Gadādhara describes the *līlā* of Kṛṣṇa's Janmāṣṭamī-*abhiṣeka* Mahāprabhu and His devotees all become absorbed in Vraja-*bhāva*.

### VRAJA-DHĀMA: ABHIṢEKA

In Nandīśvara, on the *aṣṭamī*-day, Śrī Rādhā is bathed, dressed and ornamented by Her maidservants as usual. Then Kundalatā comes and says: "O Rādhē! Come and behold Śrī Kṛṣṇa's *abhiṣeka*-ceremony!" Hearing this, Śrī Rādhikā takes Her *sakhīs* and *mañjarīs* along and comes to the place of the *abhiṣeka*. The young and old villagers, men and women and all others who are called also arrive at the spot.

Śrī Kṛṣṇa is also bathed as usual, after which His servants dress Him with a white garment, place a pearl in His nose, hang a golden necklace around His neck, place armlets on His arms, bangles on His wrists, a belt with small bells around His waist and golden anklebells on His feet. Then Kṛṣṇa goes to the bathing platform and sits down on a golden chair studded with jewels. Musicians play different instruments, *brāhmaṇas* chant Vedic hymns, women chant 'Jaya Jaya!' and bards and panegyrists recite different praises. Śrī Bhāgūrī Rṣi recites the *abhiṣeka-mantras* and the servant boys perform the *abhiṣeka*. First of all they bathe Kṛṣṇa with Mahauṣadhi (herbal) water and then gradually with *pañcagavya* (five kinds of dairy-products) *pañcāmṛta* (five kinds of nectar), a hundred jugs of water, then with a thousand streams of water and finally with *śaṅkhodaka* (water from a conchshell). Then they dry Him off and dress Him in His Pītāmbara, after which Kṛṣṇa sits down on a jewelled seat on His *śṛṅgāra vedī* (altar for ornamentation), where He is ornamented by His servants.

### NAVADVĪPA: ABHIṢEKA

In Navadvīpa Mahāprabhu sits down on the bathing platform, immersed in transcendental bliss. The servant-boys bring the paraphernalia for the *abhiṣeka* and Śrī Advaita Prabhu performs the *abhiṣeka* according to the prescribed rules. Then the servants dry Mahāprabhu off and dress Him in His Pītavāsa. Then Mahāprabhu takes His seat on a jewelled throne in His *śṛṅgāra-maṇḍapa* (pavilion for ornamentation), where the servants arrange His hair, put His *tilaka* on, adorn Him with sandalwood-pulp, garlands and jewelled ornaments and place a mirror before Him. Then Svarūpa Dāmodara performs the *ārati* of Mahāprabhu. After this, Svarūpa Dāmodara Gosvāmī gradually sings *kīrtana*-songs about Śrī Kṛṣṇa's dressing, ornamentation and breakfast. All the devotees who hear it then become absorbed in Vraja-*bhāva* and relish the mellows of these pastimes.

### VRAJA-DHĀMA: ŚRĪ KṚṢṆA'S ORNAMENTATION AND THE NANDOTSAVA

In Nandālaya Kṛṣṇa sits on His *śṛṅgāra maṇḍapa*, where His servants decorate His hair and place a golden, jewel-studded crown with peacock-feathers on His head. They make *gorocana tilaka* on His forehead and leaf pictures on His cheeks, hang a pearl in His nose, Makara-earrings on His ears, a jewelled necklace around His neck, Aṅgada-ornaments on His arms, bangles on His wrists, a sash of small bells around His waist and jewelled anklebells on His feet. Bhāgūrī Rṣi worships Kṛṣṇa seven times with Durvā-sprouts in his hand and all the *brāhmaṇas* offer blessings. Śrī Vṛṣabhānu Mahārāja and others bless Kṛṣṇa and offer Him golden trays with clothes and ornaments, Śrī Kīrtidā Mātā and other elderly ladies with motherly love offer their gifts and bless Kṛṣṇa, and Śrī Rādhikā offers Kṛṣṇa a golden tray with garments and ornaments and hangs a jewelled necklace around His neck. In the same way Candrāvalī and the other *yūtheśvarīs* offer different presents. Then Kṛṣṇa donates a milk cow-with-calf, with gold-plated horns and silver hooves, bedecked with

golden cloth and decorated with different ornaments, to Bhāgūrī Rṣi. Śrī Nanda Mahārāja also gives thousands and thousands of cows in charity to the *brāhmaṇas*. Then Kṛṣṇa descends from the altar and offers His obeisances to Paurṇamāsī-devī and the other *brāhmaṇas*. Then He bows down to His mother and father and to Śrī Vṛṣabhānu Bābā and Kīrtidā Mātā, as well as to all His other superiors, that are like His father and mother. Then Śrī Kṛṣṇa is called by mother Yaśodā to come to the dining room with His friends to take a snack. Śrī Rādhā and Her girlfriends and *yūtheśvarīs* also all take a snack, after which mother Yaśodā engages them in cooking. Meanwhile hundreds of *brāhmaṇas* are engaged elsewhere in cooking large amounts of food.

Yaśomatī comes to inspect all the preparations and then orders Madhumaṅgala to offer them to the household-deity, so Madhumaṅgala comes and offers a little bit of each preparation to Lord Nārāyaṇa. After the *bhoga* he performs *ārati* and then puts the deity to rest. Then on different courtyards the Dadhikādā-game<sup>1</sup> commences. On the outer yard Śrī Nanda Mahārāja plays with Mahārāja Vṛṣabhānu, his brothers and all the other elderly cowherders and on another yard Balarāma and Kṛṣṇa and other cowherdboys become mad with playing Dadhikādā.

In the inner quarters of the house Vrajeśvarī Mātā, Kīrtidā Mātā and their sisters-in-law are playing, and on another inner yard Śrī Rādhā, Candrāvalī and other *yūtheśvarīs* are maddened by the Dadhikādā-game, which is accompanied by dancing, singing and the playing of musical instruments. Mukharā and other elderly *gopīs* are dancing in the middle, wielding sticks. Everyone throws yoghurt, milk, *ghī*, buttermilk, butter, oil, turmeric, liquid sandalwood, vermilion, water and *keśara* (pollen tubes) at each other. Out of excitement everyone forgets who is superior and who is junior; everyone tries to pelt everyone else with yoghurt and milk. The thrown yoghurt and milk streams through the drains like a virtual river, and when the pollen-tubes and the butter form balls in the drains and thus cause them to clog, small lakes of milk and yoghurt are being formed on the yards. Later, when these stoppages are removed, the released milk and yoghurt streams away as fast as rivers. When the demigods in the sky see this festival of bliss they shower flowers and some of them assume human forms and dance amongst the cowherders. Other demigods assume the form of birds and eat up the stoppages of butter. The singers, players and the male and female dancers dance in ecstasy and the bards and panegyrists consider themselves blessed by singing the glories of Gokula and Śrī Kṛṣṇa.

After completing the Dadhikādā-game in this way everyone proceeds to Pāvana Sarovara and begins to play in the water of this lake. In the northern Ghāṭa (bathing place) are Vraja Rāja Nanda, Mahārāja Vṛṣabhānu and others, in the eastern Ghāṭa Balarāma, Kṛṣṇa and Their cowherd boyfriends, in the southern Ghāṭa Vrajeśvarī Yaśodā, Kīrtidā Mātā and others and in the western Ghāṭa Śrī Rādhā, Candrāvalī and others are playing in the water, splashing each other. When they climb back on the shore their servants and maidservants wipe off their bodies, massage them with oil and give them another bath. After this they dry them off and dress them in dry, fresh clothes. When everyone returns to the palace Nanda Mahārāja presents each person, according to his social status, with clothes and ornaments and Vrajeśvarī does the same with the lady-guests. Everyone is then dressed and decorated with these gifts by their own servants or maidservants. After this, Nanda Mahārāja first seats the *brāhmaṇas* on the courtyard and feeds them the most exquisite sweets and fried things. After the *brāhmaṇas* have eaten Mother Yaśodā has the *brahmacārīs* call everyone for the feast.

<sup>1</sup> A festivity also mentioned in Śrīmad Bhāgavata, Canto 10, Chapter 5, in which the local people throw all kinds of dairy products at each other.



### NAVADVĪPA: LORD NĀRĀYAṆA'S BHOGA

Mahāprabhu sits on the *śṛṅgāra maṇḍapa* with His associates, absorbed in the *Vraja-bhāva*, while in the inner courtyard Lakṣmīpriyā, Viṣṇupriyā and others are preparing different kinds of sweets, fried things and vegetables for the offering to Lord Nārāyaṇa. Then, on the order of Mother Śacī Īśāna Dāsa comes and says: "O Mahāprabho! The offering for Lord Nārāyaṇa is ready! Mother is calling You to do the offering!" Hearing this, Mahāprabhu roars and returns (from *Vraja-bhāva*) to external consciousness. The devotees also return to external consciousness and Svarūpa Dāmodara ends his descriptive *kīrtana*. Then, on Mahāprabhu's order, Gadādhara Paṇḍita offers the *bhoga* to Lord Nārāyaṇa. Mahāprabhu and His devotees sit down in the Nārāyaṇa-temple and become absorbed in singing about Rādhā and Kṛṣṇa and Their friends eating in Nandīśvara in Vraja.

### VRAJADHĀMA: FEASTING AND RESTING

Vrajeśvarī Mātā orders the *brahmacārīs* to call everyone for the feast and Vrajeśvara Nanda sits down with Vṛṣabhānu Rājā and his sons, friends and fellow-villagers on the large courtyard and blissfully starts feasting, just like the previous day. After eating they all wash their mouths and chew betelleaves before retiring to their individual rooms to lie down and digest the feast. Everyone is then served by their own servant or maidservant as is required at that time of the day.

Meanwhile Vrajeśvarī Mātā serves Kīrtidā Mātā, Śrī Rādhikā and all the other *gopīs* a feast on the inner yard of the palace, just like the previous day. The ladies also wash their mouths, chew betelleaves and retire to their individual rooms to lie down and digest the food.

Vrajarāja then offers the *brāhmaṇas* clothes, ornaments and monetary donations and honours them before they leave. After this he offers clothes, ornaments and monetary donations to the bards, panegyrist, dancers and singers and serves them a great feast, and then he also feeds and honours the beggars and destitutes before they leave. Then he goes to his own room and takes rest. Śrī Rādhā and Kṛṣṇa and Their *sakhīs* then perform Their daily midday pastimes just as on the previous day or on any other day.

### NAVADVĪPA : LORD NĀRĀYAṆA'S ĀRATRIKA

In Navadvīpa Mahāprabhu and His devotees end their song about the feast in *Vraja-līlā*. Gadādhara Paṇḍita takes the enjoyed offering from the altar, washes the mouth of the deity and performs *āratika*. Mahāprabhu and His devotees then offer prostrated obeisances to the deity and go to the veranda of Mahāprabhu's bedroom and sit down there. Then, after the usual meeting in the Yogapīṭha they wander through the forests and go to Śrī Advaita Prabhu's house in the afternoon, where they have been invited. There they have *darśana* of the *ārati* of Prabhu Sītānātha's deity Śrī Madana Gopāla and perform *kīrtana*. After enjoying fruits and milk-products they all take rest in the house of Śrī Advaita Prabhu. After this they perform their usual nocturnal pastimes such as *abhisāra* (love-journey) and return to Śrī Advaita Prabhu's house again at night's end to take rest.

**End of aṣṭamī līlā**

## NAVAMĪ LĪLĀ

### NAVADVĪPA : FEAST IN ADVAITA PRABHU'S HOUSE

In the morning Mahāprabhu wakes up in Śrī Advaita Prabhu's house, performs His morning-duties, bathes, is dressed and ornamented and takes a snack before going to hear a discourse on Śrīmad Bhāgavata and becoming absorbed in Vraja-*bhāva*. After hearing the Bhāgavata-lecture the Lord views the *ārati* of Śrīman Madana Gopāla and performs *kīrtana* in front of the deities. After the deity is put to rest the Lord performs the Nandotsava Kīrtana and plays the Dadhikādā-game with His devotees. Then He performs His famous Nagara-bhramana (wandering through the town of Navadvīpa), dances, sings and plays Dadhikādā in the house of each devotee before returning to the house of Śrī Advaita Prabhu. Then all the devotees go to the Gaṅgā for a holy dip and watersports and again return to the house of Advaita Prabhu, who presents Mahāprabhu, Nitāi Cāṇḍ and all the other devotees with gifts of clothes and ornaments. After taking *prasāda* all the devotees take a little rest and then they have the usual Yogapīṭha-meeting and wander through the forests of Nadiya. In the afternoon Mahāprabhu returns to His own home. After this all of Mahāprabhu's pastimes are as usual. In the evening Svarūpa Dāmodara, knowing Mahāprabhu's mind, describes Rādhā and Kṛṣṇa's evening-pastimes in Vraja. Hearing this all the devotees become absorbed in Vraja-*bhāva*.

## VRAJA DHĀMA

In the morning in Nandīśvara Śrī Rādhā and Her *sakhīs* wake up as usual, perform their morningduties, bathe and are ornamented and dressed before they go to enjoy the remnants of Kṛṣṇa's breakfast-snack. Then Vrajeśvarī orders them to cook. Madhumaṅgala offers these preparations to the deity of Lord Nārāyaṇa and then puts the deity to rest. Then, as on the previous day, everyone eats, takes rest and has the Yogapīṭha meeting.

In the evening, after Śrī Nanda Mahārāja, Śrī Vṛṣabhānu Mahārāja and Śrī Kṛṣṇa had their snacks Śrī Rādhā and Her *sakhīs* take their snacks. Then Vṛṣabhānu Mahārāja begs permission from Nanda Mahārāja to leave and return home. Nanda Mahārāja then respectfully says goodbye to them while offering them clothes and ornaments once more.

In the same way Śrī Vrajeśvarī Mātā also says goodbye to Śrī Kīrtidā Mātā and the other lady-guests by offering them garments and ornaments. Śrī Rādhā and Her *sakhīs* and *yūtheśvarīs* offer their obeisances to Vrajeśvarī Mātā and she blesses them while embracing them, kissing them and smelling their heads. Thereafter all the guests mount their own vehicles and return to their individual homes, being followed by Mother Yaśodā and Nanda Mahārāja for a while.

After Śrī Rādhikā and Her *sakhīs* return home they watch from their moontowers how Kṛṣṇa milks His cows in the evening. After that the *līlā* is *nityavat*, as usual.

**Thus ends Siddha Śrī Kṛṣṇa dāsa Bābā's description of Śrī Janmāṣṭamī līlā.**

## *Śrī - Śrī Rādhāṣṭamī Līlā*

*Narrated By Siddha Kṛṣṇa Dās Bābājī*

From the first day of the bright lunar quarter of the month of Bhādra, a band is sitting down at the Lion Gate of Vṛṣabhānu Mahārāja's town, making it as beautiful as Nandīśvara (at the time of Kṛṣṇa's birthday).

[On the third day of the light lunar quarter of Bhādra is the birthday of Tungavidyā Sakhī. That night there will be Rāsa-līlā and Śayan līlā (taking rest) in her Kuñja. The same thing happens on Aṣṭamī (the eight lunar day) in the Kuñja of Śrī Rādhā and Viśākhā, on Navamī (the ninth day) in the Kunja of Campakalatā, on Ekādaśī in the Kuñja of Indurekhā, on Pūrṇimā (fullmoon night) in the Kunja of Rangadevī and Sudevī and on the third bright lunar day in Āśvina in the Kuñja of Citrā Sakhī.

Two days before Rādhāṣṭamī, on the sixth day of the light quarter of the month of Bhādra, father Vṛṣabhānu sends an invitation to Nanda bābā (Kṛṣṇa's father) at Nandīśvara to come and celebrate Śrī Rādhikā's birthday. Śrīdāma, Śrī Rādhikā's elder brother, and Ōṣikanyā deliver the invitation.

The next day, after performing their daily morning-duties, Nanda bābā and his entire entourage, including Goṣṭha Candra Śrī Kṛṣṇa, come to Vṛṣabhānupura (Varsānā) on foot, with bullock-carts or in palanquins. Hearing the musical instruments of their approaching guests resounding, Vṛṣabhānu bābā and his brothers and Mother Kīrtidā and her sisters-in-law are awaiting them. They show the guests their quarters and take a meal with them. Śrī Rādhikā and Her Yūtheśvarīs (group-leaders) cook rice, vegetables, *purīs*, *kṣīra* (sweet rice) and many other delicious dishes, and the *pūjārī* offers everything to Mahārāja Vṛṣabhānu's Nārāyaṇa-deity. After the *pūjārī* puts the deity to rest Śrīdāma arranges for *prasāda* to be served on the courtyard of the palace and Śrī Rādhikā starts quarreling with Her Yūtheśvarīs about who can serve first. Externally angry Śyāmā-sakhī says to Śrī Rādhikā: "It's Your father's invitation! What's it to us? You can serve first or not, whatever You like!"

Hearing this loving quarrel Mother Kīrtidā decides to make lines for serving, and every *sakhī* can serve her own line of guests. After eating, chewing betelleaves and washing the mouth, everyone lies down in his own guestroom. On the pretext of picking flowers Śrī Rādhikā then goes to Vilāsa Kuṇḍa, which is situated west of Varsānā, where She secretly meets Śrī Śyāmasundara. After a brief meeting everyone returns to their own rooms. Then Śrī Rādhikā cooks something and takes that along for Her usual noontime meeting with Kṛṣṇa at Śrī Rādhākuṇḍa.

On the morning of Rādhāṣṭamī-day, after performing their morning-duties, everyone assembles to witness Śrī Rādhikā's *abhiṣeka* (bathing ceremony). Śrī Rādhikā wears a thin, white dress along with all Her usual ornaments for the *abhiṣeka*. Musicians start playing their instruments (like Vīṇā, Upāṅga, Pakhowāj, Mṛdaṅga, Dundubhīs, Bherīs and Dolaks) and the maidservants come in to bring all the paraphernalia for the bathing-ceremony. Paurṇamāsī-devī chants the *mantras* and Gargī (the daughter of the priest Gargamuni) starts the *abhiṣeka*. First she pours Mahauṣadhi-water, water that contains many auspicious herbs, over Śrī Rādhikā's delectable limbs, then Pañca-Gavya, five kinds of dairy-products, like milk, yoghurt, buttermilk, clarified butter and cow's urine, then a hundred jugs of clear water and finally She bathes Her with a conchshell that makes a thousand streams. The maidservants dry Śrī Rādhikā off with soft white towels and anoint Her with fragrant oils and Catuḥ-Sama (a blend of sandalpaste, vermilion, camphor and musk). Then they take Her to Her Śṛṅgāra Vedī (dais for ornamentation), dress Her in Her usual splendid blue *sārī* and

decorate Her with Her shimmering ornaments, the sixteen *śṛṅgāras* and twelve *ābharaṇas*. Gargī worships Śrī Rādhikā with Dūrva-grass (bright green grass which is highly auspicious) and wheat in her hand, and Paurṇamāsī offers Her brahminical blessings. After a maidservant has offered *ārati* to Śrī Rādhikā, mother Yaśodā blesses Her and presents Her with a jeweled necklace, clothes and ornaments. She also gives such presents to the Yūtheśvarīs. Then Śrī Rādhā gives ornamented cows in charity. Father Vṛṣabhānu also gives thousands of cows and calves. Śrī Rādhikā offers Her obeisances unto all these superiors.

After this Śrī Kṛṣṇa and His friends take a snack and Śrī Rādhā and Her girlfriends and group leaders also take a snack. Śrī Rādhikā then takes off Her ornaments and cooks Her own birthday-feast together with mother Rohiṇī - sweet rice, savouries, rice and vegetables. Hundreds of *brāhmaṇas* are cooking another feast for all the villagers outside. Compassionate Yaśodā says to her friend Kīrtidā: "Sakhi! Your heart is so hard! You make Śrī Rādhikā, who is as tender as a Śirīṣa-flower, cook so much! You don't have any love and affection! Just see how warm She feels of this hard labour on Her very birthday!" Mother Kīrtidā replies: "Because Śrī Rādhikā got the blessing that whatever She cooks would be more delicious than nectar, Vṛṣabhānu-bābā wanted Nanda Mahārāja and his family to savour this once. That's why Śrī Rādhikā is cooking on this special occasion! O Queen of Vraja! Just see how nice Her preparations are!" Mother Rohiṇī then shows mother Yaśodā all the preparations Śrī Rādhikā had cooked. Śrī Rādhikā offers Her obeisances unto Queen Yaśodā's feet and Yaśodā blesses Her, saying: "O Rādhē! Your preparations please my eyes with their form and my nose with their fragrance!" Then Lalitā and Śyāmalā come and offer their obeisances to mother Yaśodā's lotus feet and she then also affectionately praises and blesses them. Mother Rohiṇī then says: "O Kṛṣṇa-Janani, mother of Kṛṣṇa! This Śrī Rādhikā is a golden gem and Śrī Kṛṣṇa is a sapphire gem-stone! They are just like a couple of necklaces for the Vraja-Lakṣmī (the goddess of Vraja's pastoral beauty)!" Śrī Rādhikā's nostrils bloom of shyness when She hears this. When Lalitā and the other *sakhīs* see this they rejoice. Śrī Yaśodā then orders some maidservants to prepare the offering for the deities and to fan Śrī Rādhā to remove Her fatigue. After this the *pūjārī* offers the *bhoga* and puts the deities to rest. (Meanwhile outside hundreds of brahmins have also completed their enormous cooking work) After this everyone dresses properly and, like on Kṛṣṇa-Janmāṣṭamī in Pāvan Sarovara, proceed to Bhānukhora, the pond that lies east of Varsānā, to play Dadhikādā, a game of throwing butter, yoghurt and other dairy-products at each other, and splashing each other with water from different corners of the Khora - one *ghāṭa* (bathing place) is reserved for men, one for women, one for girls and one for boys. After this Mahārāja Vṛṣabhānu and Kīrtidā Mahārāṇī present all ladies and gentlemen present with proper gifts of clothes and ornaments. Vṛṣabhānu bābā first sumptuously feeds all the *brāhmaṇas* and then all other people, on a large courtyard. Everyone eats in supreme ecstasy, and after flushing their mouths they take betelleaves and take rest in their individual abodes.

In the inner chambers of the palace mother Kīrtidā and mother Śrī Yaśodā also feed all the ladies, after which they too take rest in their individual quarters. After this he generously gives clothes, ornaments and *dakṣiṇā* (monetary donations). Then everyone takes rest in their own rooms.

After taking some rest Śrī Rādhikā goes picking flowers with Her girlfriends on the bank of Vilāsa Kunda in the west of Barsana. While they depart the *sakhīs* give a hint to Śrī Kṛṣṇa through the window. Śrī Kṛṣṇa then joins them at Vilāsa Kuṇḍa, performs His amorous pastimes with Śrī Rādhā there, performs Yogapīṭha pastimes and then everyone returns to their own bedroom for taking some rest. After this Śrī Rādhā's pastimes of cooking offerings for the Sun-god and going on *abhisāra* are the same as on the Saptamī. At night

They dance the Rāsa and recline in the *kuñja* of Viśākhā-*sakhī*, because it is also her birthday on this day.

### NAVAMĪ LĪLĀ : NANDA AND OTHERS TAKE LEAVE

In Vṛṣabhānupura on the ninth day of the lunar fortnight in the month of Bhādra Śrī Rādhā, Śrī Kṛṣṇa and everyone else take their morning baths, bathe, dress, ornament and then take a snack. After that, after Śrī Rādhikā and Her assistants have completed their cooking work and the offering is done to the deities, everyone takes their meal in due order and take rest. As in the previous day Śrī Rādhā-Kṛṣṇa perform Yogapīṭha-pastimes and Their various other eternal pastimes such as wandering through the forest. Then, in the afternoon they return to Barsana where they all have a snack in due course. After that Śrī Nanda Mahārāja and others take leave from Śrī Vṛṣabhānu Mahārāja in order to return home. Just like Nanda Mahārāja did on Śrī Kṛṣṇa Janmāṣṭamī, Śrī Vṛṣabhānu Mahārāja is bidding everyone goodbye after offering them suitable presents. Everyone then returns home in topmost bliss.

After this Śrī Kṛṣṇa's cow-milking pastimes and others take place as usual. On this Navamī-tithi the Rāsa- and Śayana-līlā take place at Rādhākuṇḍa in the *kuñja* of Campakalatā-*sakhī* on the occasion of her birthday.

### FESTIVITIES AROUND BARSANA AFTER RĀDHĀṢṬAMĪ –

On Navamī, at noontime Kṛṣṇa dances like a peacock at Mora Kuṭīra (at the edge of the ridge of Varsānā Hill), then Rādhā and Kṛṣṇa throws *laḍḍus* (sweetballs) down to Their devotee-spectators from Mora Kuṭīra and dance the Rāsa down in Gahvara-Vana. The following day, on Daśamī, Rādhā and Kṛṣṇa enjoy swinging on a see-saw on top of the ridge named Vilāsa Gaḍha, and on the evening of Ekādaśī, the following day, They enjoy boating in Prema Sarovara at Saṅkeṭa, a village halfway between Varsānā and Nanda-grāma. That night They enjoy Their pastimes in the fullmoon-*kuñja* of Indulekhā-*sakhī*, named Pūrṇendu-*kuṣja*. Two days later, on Trayodaśī-day, They fight over the toll on butter and curd at Sankhari Khor, the narrow passage between Chiksaulī-village and Varsānā. On this occasion Kṛṣṇa and His chums smash the earthen pots on the *gopīs'* heads with wooden sticks and wildly feast on the spilled dairy-products.

### SŪRYA / CANDRA GRAHAṆA LĪLĀ PASTIMES DURING A SOLAR OR LUNAR ECLIPSE

**Navadvīpa**– The pastimes take place as usual. After the eclipse there is bath in the Gaṅgā.

**Vraja** – During a solar or lunar eclipse all the Vrajavāsīs from Barsana, Nandagrām, and Yāvaṭ put up tented camps near Govardhana Hill, so that they can offer lamps (*dīpa dāna*) there.

Rādhā and Kṛṣṇa perform Their usual midday-pastimes at Rādhākuṇḍa and at night at either Candra Sarovara or Vṛndāvana.

After the eclipse everyone bathes, dresses and ornaments and then offers *abhiṣeka*, *pūjā* and *bhoga* to Govardhana before circumambulating him. Then they take a meal and take rest just as on Govardhana-*pūjā*-day.

The day after the eclipse morning bath is taken in Yamunā, and after everyone has dressed and ornamented they proceed to Sāhāra (where Kṛṣṇa's uncle Upānanda and His niece Kundalatā live, ed.) to take a meal. There they perform pastimes such as on Bhrātṛ Dvitiya day. In the afternoon everyone returns to their own abodes, after which the pastimes of Rādhā-Kṛṣṇa continue as always.

## *Śrī - Śrī Rādhā - Kṛṣṇa's Pastimes In The Month Of Kārtika*

### THE APPEARANCE OF ŚRĪ RĀDHĀKUṆḌA

In the Kārtika Māhātmya of the Padma Purāna, it is said:

*govardhana girau ramye rādhākuṇḍam priyaṁ hareḥ  
kārtike bahulāṣṭamyām tatra snatvā hareḥ priyaḥ*

"Anyone who bathes in Rādhākuṇḍa, which is situated by the charming Govardhana Mountain, on the day of Bahulāṣṭamī (the eighth day of the dark lunar quarter) in the month of Kārtika becomes very dear to Lord Hari, to whom this *kuṇḍa* is also very dear."

In the 36th Chapter of the Tenth Canto of Śrīmad Bhāgavata, Kṛṣṇa's killing of the Ariṣṭa-demon is described. In his commentary on this chapter, Śrīla Viśvanātha Cakravartipāda quotes twenty verses from the Purāṇas that describe how the killing of the Ariṣṭa-demon was the cause of the appearance of Śrī Rādhākuṇḍa on that particular day of Bahulāṣṭamī, at 11.45 p.m. Even now thousands of people bathe in Rādhākuṇḍa every year on that moment. These verses run as follows:

*māsmān sprṣādya vṛṣabhārdana hanta mugdhā  
ghoro'suro'yam api kṛṣṇa tad apy ayaṁ gauḥ  
vṛtro yathā dviḥ ihāsty ayi niskṛtiḥ kiṁ  
śuddho bhavāms tribhuvana sthita tirthakṛccet*

The young *gopīs* said: "Don't touch us now, O bull-killer Kṛṣṇa! Ayi! Even though Ariṣṭa was a terrible demon, He was still a male cow, so You will have to undergo some atonement, just as Indra did after killing Vṛtrāsura (who was a demon, but also a *brāhmaṇa*)! And how will You purify Yourself without visiting every holy place in the three worlds?"

*kim paryatāmi bhuvanānyadhunaiva sarvā  
āṇīya tirtha vitatiḥ karavāni tāsū  
snānam vilokayata tāvad idaṁ mukundaḥ*

*procyaiṣa tatra kṛtavān bata pārṣṇi-ghātaṁ*

Kṛṣṇa replied: "Why should I have to wander throughout the entire universe? I will bring all the holy waters here right now and bathe in them! Just watch!" Saying this, Mukunda struck the ground with His heel.

*pātālato jalam idam kila bhogavatyā  
āyātam atra nikhilā api tīrtha saṅghāḥ  
āgacchateti bhagavad vacasā ca tatra  
tatraitya rejur atha kṛṣṇa uvāca gopīḥ*

*tīrthāni paśyata hare vacasā tavaiva  
naiva pratīma iti tā atha tīrtha-varyāḥ  
procuḥ kṛtāñjali puṭā lavaṇābdhir asmi  
kṣīrābdhir asmi śṛṇutāmara dīrghikāsmi*

*śoṇa'smi sindhur aham asmi bhavāmi tāmra  
parṇī ca puṣkaram aham ca sarasvatī ca  
godāvarī ravi-sutā sarayūḥ prayāgo  
revāsmi paśyata jalam kuruta pratitim*

"This is the water of the Bhogavati-river from Pātāla-loka! And now, all you holy waters, please come here!" When the Lord had spoken thus, all the holy waters went there and appeared before Him. Kṛṣṇa then told the *gopīs*: "Behold all the holy waters!" But the *gopīs* said: "We don't see them as You describe them!" Then those holy waters said with folded hands: "I am the salt water ocean", "I am the milk-ocean", "I am the lake of the immortals", "I am the Śoṇa-river", "I am the Sindhu-river", "I am the Tāmra-parṇī", "I am Puṣkara", "I am the Sarasvatī-river", "I am the Godāvarī", "I am Yamunā", "I am Sarayū", "I am the Revā", "I am Prayāga. Just see what our water looks like!"

*snātvā tato sa harir ati pragalbha eva  
śuddhaḥ saro'py akaravaṁ sthita sarva tīrtham  
yuṣmābhir ātma-januṣiḥa kṛto na dharmah  
ko'pi kṣitāv atha sakhīr nijagāda rādhā*

*kāryam mayāpy ati manohara kuṇḍam ekaṁ  
tasmaḍ yatadhvam iti tad vacanena tābhiḥ  
śrī kṛṣṇakuṇḍa taṭa paścima diśy amando  
gartaḥ kṛto vṛṣabha daitya khurair vyaloki*

After bathing in these holy waters, Hari boldly said: "I have created a pure lake that contains all the holy waters, but you *gopīs* have never performed any religious activity on this earth for self born Lord Brahmā!" Then Rādhā said to Her girlfriends: "I will also make a very beautiful lake there!", and began to dig on the western bank of Śrī Kṛṣṇakuṇḍa (Śyāmakuṇḍa) on the place where the great ditch dug by the hooves of the bull-demon were still visible. (Note: She dug the lake with one of Her broken bangles, therefore Rādhākuṇḍa is also known as Kaṅkana kuṇḍa, the bangle-lake.)

*tatrārdra mṛṇ mṛdula golatatīḥ pratisva-  
hastoddhṛtā anati dūragatā vidhāya  
divyaṁ saraḥ prakāṣitam ghaṭikā dvayena  
tābhir vilokya sarasaṁ smarate sma kṛṣṇaḥ*

*proce ca tīrtha salilaiḥ paripūrayaitat  
mat kuṇḍataḥ sarasijākṣi sahālibhis tam  
rādhā tadā na na na neti jagāda yasmāt  
tvat kuṇḍa-nīram uru govadha pātakāktam*

The *gopīs* dug up the soft wet clay with their own hands, throwing it away a short distance, thus manifesting a divine lake within an hour. Seeing the *gopīs'* lake, Kṛṣṇa said: "O lotus-eyed Rādhē! If You like, You and Your *sakhīs* can fill up Your lake with the water from My lake!", but Rādhikā proudly said: "No no no! Your lake is stained with the sin of killing a bull (because You bathed in it to atone for that sin)!"

*āhṛtya puṇya salilaṁ śata koṭi kumbhaiḥ  
sakhyarbudena saha mānasa jāhnavītaḥ  
etat saraḥ sva madhunā paripūrayāmi  
tenaiva kīrtim atulaṁ tanavāni loke*

"I will fill this lake with My own honey with the holy water of the Mānasa Gaṅgā-lake (in the town of Govardhana). My billions of girlfriends can bring it for Me in billions of jugs! Thus I can make My lake matchlessly famous in the world!"

*kṛṣṇeṅgitena sahasaitya samasta tīrtha  
saṅghas tadīya saraso dhṛta divya mūrtiḥ  
tuṣṭāva tatra vṛṣabhānu-sutām praṇamiya  
bhaktyā kṛtāñjali-putaḥ sravad āsru-dhārāḥ*

Kṛṣṇa then gestured to a divine form who was a friend of all the holy waters, who devotionally offered his obeisances to Vṛṣabhānu's daughter Rādhā with folded hands and tear-filled eyes.

*devi tvadīya mahimānām avaiti sarva  
śāstrārthavit na ca vidhiḥ na haro na lakṣmīḥ  
kintv eka eva puruṣārtha śiromaṇis tvat  
prasveda mārjana paraḥ svayam eva kṛṣṇaḥ*

He prayed: "O Goddess, none of the knowers of the scriptures, nor Lord Brahmā, nor Lord Śiva, nor the goddess of fortune can know all Your glories! Only Kṛṣṇa, who is Himself the crownjewel of all human pursuits, knows them, and therefore He personally wipes the drops of perspiration from You."

*yaś cāru yāvaka rasena bhavat padābjam  
ārajya nūpuram aho nidadhāti nityaṁ  
prāpya tvadīya nayanābja taṭa prasādaṁ  
sammanyate parama dhanyatamaṁ prahr̥ṣyam*

*tasyājñayaiva sahasā vayam ājagāma*



*tat pārṣṇi-ghāta kṛta kuṇḍa-vare vasāmaḥ  
tvam cet prasīdasi karoṣi kṛpā kaṭākṣam  
tarhyaiva tarṣa viṭapī phalito bhaven naḥ*

"Aho! Kṛṣṇa always anoints Your lotus-feet with beautiful footlac and decorates them with anklebells, and He blissfully considers Himself most blessed when He attains a merciful sidelong glance from Your lotus-like eyes! On this Lord Kṛṣṇa's order we have immediately come here to reside in the great lake that He made with a stroke of His heel! If You cast Your merciful glance on us, then the tree of our desires has born fruit!"

*śrutvā stutiṁ nikhila tīrthagāṇasya tuṣṭā  
prāha sma tarṣamayi vedayateti rādhā  
yāmas tvadīya sarasīm saphalā bhavāma  
ityeva no vara iti prakāṣam tadocuḥ*

*āgacchateti vṛṣabhānu sutā smitāsyā  
provāca kānta vadanābja dhṛtākṣi-koṇā  
sakhyo'pi tatra kṛta sammatayaḥ sukhābdhau  
magnā virejur akhilā sthira jaṅgamāśca*

Hearing these prayers, Rādhā was satisfied and asked the waters: "What is your wish?" The *tīrthas* replied: "Bless us so that we can live in Your pond!" Vṛṣabhānu's daughter smiled and said: "Come then!", while glancing at Her lover's lotus-like face from the corners of Her eyes. Her girlfriends also granted their permission and all the moving- and non-moving beings of Vraja were immersed in oceans of transcendental bliss.

*prāpya prasādam atha te vṛṣabhanujāyāḥ  
śrī kṛṣṇakuṇḍa gata tīrthavaraḥ prasahya  
bhittvaiva bhittim ati vegata eva rādhā  
kuṇḍam vyadhuḥ sva salilaiḥ paripūrṇam eva*

Having thus attained permission from Mahārāja Vṛṣabhānu's daughter, the holy waters broke the wall between Śyāmakuṇḍa and Rādhākuṇḍa and quickly filled up Rādhākuṇḍa with their waters.

*proce hariḥ priyatame tava kuṇḍam etat  
mat kuṇḍato'pi mahimādhikam astu loke  
atraiva me salila kelir ihaiva nityam  
snānam yathā tvam asi tadvad idam saro me*

Śrī Hari said: "O dearest One! May Your *kuṇḍa* be even more glorious in this world than mine! Here I will always bathe and play in the water, because this lake is as dear to Me as You are!"

*rādhā'bravid aham api sva sakhībhir etya  
snāsyāmy ariṣṭa śata mardanam astu tasya  
yo'riṣṭa mardana sarasy uru-bhaktir atra  
snāyād vasen mama sa eva mahāpriyo'stu*

Rādhā replied: "I will also bathe here with My girlfriends! Hundreds of sins of anyone who bathes in this Kṛṣṇakuṇḍa with devotion, and lives on its banks, will be destroyed and that person will become very dear to Me!"

*rāsotsavam prakurute sma ca tatra rātrau  
kṛṣṇāmbudaḥ kṛta mahā rasa harṣa varṣaḥ  
śrī rādhikā pravara vidyud alaṅkṛta śrīs  
trailokya madhya vitati kṛta divya kīrtir iti*

At night, when He performs the festival of the Rāsa-dance, the Kṛṣṇa-cloud decorates the Rādhā-lightning by showering Her with the blissful *rasa*-rain of divine fame, that beautifies all the three worlds.

**Thus ends Śrī Viśvanātha Cakravartīpāda's description of the appearance of  
Śrī Rādhākuṇḍa.**

### *Dīpāvalī (Lamp Festival On The New Moon Night)*

The Dīpāvalī, Annakūṭa and Bhrātr-dvitiyā-līlās deal with Rādhā and Kṛṣṇa's annual celebrations in the month of Kārtika (October-November).

Two days before the new moon night in Kārtika, Nanda bābā (Kṛṣṇa's father) announces that: "This afternoon we will go to Govardhana with our cows and carts and put up a camp there to perform the annual Govardhana *pūjā*!" Kṛṣṇa comes back from the meadows with His cows and His friends in the afternoon and bathes and eats. After this, all the cowherds leave for Govardhana. All the cowherders from Yāvaṭa (Rādhā's in-laws' home) and Varsānā (Rādhā's parents' home) also come to Govardhana for the celebration. Nanda bābā already arranged for tents to be put up there. There all the cowherds blissfully milk their cows and spend the night. Rādhā and Kṛṣṇa sneak out of Their camps in the evening and have Their usual nocturnal Rāsa-līlā in Vṛndāvana, returning to the camp the next morning. That day the cowherds clean the whole area from the Mānasa Gaṅgā-lake (in the middle of the town of Govardhana) to Govinda Kuṇḍa (a distance of about five km.) for the performance of the huge Govardhana *pūjā*. Vṛṣabhānu bābā (Śrī Rādhikā's father) stays on the left side of the camp with his family in blue tents, Abhimanyu (Rādhikā's husband) on the north in red tents and Nanda's family in the middle in yellow tents. They bathe in the Mānasa Gaṅgā-lake, dress and ornament themselves and then take their meal. Rādhā and Kṛṣṇa meet at Rādhākuṇḍa for Their usual midday-pastimes and at night They dance the Rāsa near the lake Candra Sarovara, close by the village of Aniyora.

The next day, on the new moon Dīpāvalī-day, Nanda bābā orders for canopies to be raised near Mānasa Gaṅgā and for the *ghāṭas* (bathing places) to be cleaned before the lamp festival commences. Then he invites the local *brāhmaṇas* and his friends for an auspicious feast. Śrī Rādhikā and Her girlfriends cook sweet rice (*kṣīra*), vegetables and rice in the morning, which is offered to father Nanda's Nārāyaṇa-deity and then enjoyed by the Vrajavāsīs (people of Vraja). After chewing betelleaves (*pān*) everyone returns to their own tents. After taking a little rest, Śrī Rādhikā meets Kṛṣṇacandra in a *nikuṅja* near Govardhana Hill. After that She returns to Her father's camp to prepare sweets for Her usual worship of

the Sungod. Rādhā and Kṛṣṇa have Their usual midday-pastimes at Rādhākunḍa and return to the camp later in the afternoon.

After milking their cows in the evening, all the cowherders go to Mānasa Gaṅgā for the Dīpa dāna, the offering of the lamps. Servants light all the oil lamps, that illuminate all the birds, trees, temples, animals, the ground and the lake. Everything bathes in golden splendor. All the Vrajavāsīs are fascinated and happy. That night Rādhā and Kṛṣṇa dance the Rāsa at Candra Sarovara again. After enjoying Their transcendental love-pastimes (*rati vilāsa*) They sit down on a jeweled platform. Kṛṣṇa plays His flute and Rādhikā plays Her Pāvikā Vīṇā, while Their maidservants (*mañjarīs*) serve Them. Then all the holy rivers - Mānasa Gaṅgā, Yamunā, Pātāla Gaṅgā, Bhānukhora (from Varsānā) and Pāvana Sarovara (from Nandagrām) come to Candra Sarovara on high waves and offer lotus flowers to Śrī-Śrī Rādhā-Kṛṣṇa's lotuslike feet. They consider themselves blessed after making this offering. Then Rādhā and Kṛṣṇa dance the Rāsa and return to Their tents the next morning.

## THE APPEARANCE OF MĀNASA GAṅGĀ

***This is a pastime from the prakṛta līlā, Rādhā-Kṛṣṇa's manifest pastimes, and took place on the same day as Dīpāvalī.***

Mānasa Gaṅgā lies in the middle of Govardhana town. Once Nanda bābā, Yasodā mā and all the cowherders wanted to go on pilgrimage to take a bath in the holy Gaṅgā-river. On the way they put up their camp in the town of Govardhana. At that time Kṛṣṇa thought to Himself: "Because their hearts are very attracted to Vraja all the holy waters reside here, but the Vrajavāsīs are not aware of these glories! Let Me establish the glories of Vraja!" As soon as Kṛṣṇa, who is called *satya saṅkalpa*, or One who keeps His vows, thought like that, at once mother Gaṅgā appeared in front of everyone, riding on her Makara (fish)-vehicle. The Vrajavāsīs were astonished at the appearance of Gaṅgā-devī and began to speculate and argue with each other. Kṛṣṇa then told them: "All the holy waters of the three worlds are present here to serve Vrajabhūmi! I know that You want to go out of Vraja to bathe in the Gaṅgā, but now *patita pāvanī* (the purifier of the fallen), mother Gaṅgā, has come before you! Quickly fulfill your purpose by bathing in Gaṅgājī's sacred waters. From now on this holy tank will be famous as 'Mānasa Gaṅgā'!" Even now many people bathe every year in Mānasa Gaṅgā on the Dīpāvalī-day to commemorate its appearance in this world, after which they may perform *daṇḍavatī parikramā* (circumambulation of the lake by means of prostrated obeisance at every step).

**Another *līlā* that takes place on Diwali-day is 'Mukta Caritra', the Pearl-story narrated by Śrīla Raghunātha dās Gosvāmī in his book of that name.**

## *Annakūta (Govardhana Pūjā)*

The day after Dīpāvalī Nanda bābā arranges for the Govardhana-*brāhmaṇas* to perform the ceremonial bathing (*abhiṣeka*) of Girirāja Govardhana with five kinds of nectar -

*ghī* (clarified butter), sugar-water, yoghurt, milk and honey - and makes them cook many kinds of sweets, rice, *rotīs*, and vegetables. They place these preparations on big leaves in front of Govardhana Hill. In one form Kṛṣṇa sits next to Nanda bābā and in another, huge, form He sits on Girirāja and grabs all the offered foodstuffs at once with one very long arm, eating everything! On the other side small Kṛṣṇa says: "Just see how Girirāja is eating everything!" Nanda and the cowherders look on in joyful amazement how Girirāja finishes his meal with a *pān* (betelleaves) and accepts all the flower garlands and sandalwood paste which was offered by the Vrajavāsīs in huge amounts. Then the local *brāhmaṇas* offer Girirāja a lamp in *ārati* on a long spear. Kṛṣṇa and all the other cowherders offer their prostrated obeisances to Girirāja, who disappears after blessing everyone. When asked what will please him the most, Girirāja says: "I am most pleased when you circumambulate me!", so that's what they do. First the cows go, then the *brāhmaṇas* (they are also worshiped on that day), then the older *gopīs*, the older cowherds, the young *gopīs*, Kṛṣṇa and His chums and finally Nanda and Yaśodā. After this *parikramā* of Govardhana Hill Nanda feeds all the *brāhmaṇas* and gives them cows, gold, silver and garments in charity. Then he eats himself with his family and everyone takes rest in their tents. Rādhā and Kṛṣṇa meet as usual in the Giri Nikuṣja, the mountain grove, returning to Their camps afterwards, and at midday They have Their usual fun at Rādhākuṇḍa. Then Nanda bābā has all the tents broken up and moved to Kāliyadaha in Vṇḍāvana. There They have Their supper and Rādhā and Kṛṣṇa have Their usual nocturnal fun at Varṇśiṣaṭa, Vṇḍāvana on the bank of the Yamunā-river.

## BHRĀṬṚ-DVITĪYĀ

**Bhāi-phoṇṭā** : On this day, which follows the Annakūṭa-day and thus occurs annually on the second day (*dvitīyā*) of the light lunar quarter of the month of Kārtika, brothers and sisters show their love for their brothers (*bhrāṭṛ*) by making a dot of sandalwood pulp on his forehead and offering him sweets. Many people go and bathe in Mathurā's Viśrāma Ghāṭa on this day.

In the morning of the Kārtikī Śuklā Dvitiyā Śrī Rādhikā and Her friends and maidservants all get up from bed and go to the Yamunā for their morning bath, after which the maidservants dress and ornament Śrī Rādhikā. Niece Sunandā-*gopī* places a dot of sandalwood pulp on the foreheads of Balarāma and Śrī Kṛṣṇa and makes Them eat her sweetmeats. Śrī Kṛṣṇa and Balarāma reciprocate by offering her garments and ornaments, hearing which Śrī Rādhā similarly places a dot of sandalwood pulp on the forehead of Her brother Śrīdāma-candra. She offers him a plate of sweets, garlands and sandal paste and then offers Her obeisances to him. Śrīdāma-candra then offers clothes and ornaments to Śrī Rādhā. After that everyone heads back for Nandīśvara, the abode of Mahārāja Nanda.

At Nandīśvara Nanda Mahārāja offers everyone a simple breakfast and then they all mount their individual bullock-carts to head for the village of Sāhāra (about 10 miles south-east of Nandīśvara), where Nanda Mahārāja's elder brother Upānanda lives. There they enjoy four kinds of delicious cooked foods and take rest. Śrī Rādhā-Kṛṣṇa enjoy Themselves in a nearby *kuñja*, perform the *Yogapīṭha-līlā* there for Their devotees and then return to the house. After this Śrī Kṛṣṇa and His *priya narma sakhās* (dearliest friends) go out to behold the beauty of the nearby forest. Śrī Rādhā goes to Rādhākuṇḍa on the pretext of offering *Sūrya-pūjā*, performs Her midday-pastimes there with Śrī Kṛṣṇa and then returns to Yāvaṭa in the afternoon, where She has a snack and is bathed, dressed and ornamented. Meanwhile Nanda Mahārāja and the others all take leave from Upānanda and return to their own

abodes. When Śrī Rādhā and Her friends return to Yāvaṭa They watch Kṛṣṇa's Godohana (cow-milking) pastimes as usual.

**Thus ends the Bhrātr-dvīṭyā-līlā.**

## *Gopāṣṭamī*

On the eighth day of the light lunar quarter of Kārtika, Śrī Kṛṣṇa gets permission from His father Nanda to start herding the cows instead of the calves. Śrīmad Bhāgavata (10.15.1) states:

*tataśca paugaṇḍa vayah śritau vraje  
babhūvatus tau paśupāla sammatau  
gās cārayantau sakhibhiḥ samam padair  
vṛndāvanam puṇyam atīva cakratuḥ*

"When Kṛṣṇa and Balarāma attained the *paugaṇḍa*-age (six to ten) in Vraja, the cowherdmen give Them permission to herd the cows (instead of just the calves). The footprints of the two divine boys beautified the land of Vṛndāvana." And in the Padma Purāṇa, Kārtika Māhātmya, it is said:

*śuklāṣṭamī kārtike tu smṛtā gopāṣṭamī budhaiḥ  
tad dinād vāsudevo'bhūd gopaḥ pūrvam tu vatsapaḥ*

"From the eighth day of the light quarter of Kārtika, which is remembered by the wise as '*gopāṣṭamī*', Vāsudeva became a cowherd, whereas previously He just herded calves."

On this day all the *vigrahas* (deities) of Śrīmatī Rādhārāṇī in Vraja are dressed like cowherd boys, and this is the only day in the year that devotees are able to have Her blessed *caraṇa darśana* (sight of Her lotusfeet).

## *Padakartā Śrī Dīnabandhu dāsa sings about this -*

On this day Rādhikā is able to join Kṛṣṇa for His *goṣṭha līlā* (cowherding pastimes), disguised as a cowherd boy. How does She manage that?

On this day Kṛṣṇa feels great separation from Śrī Rādhikā in the morning. His friend Subala (who looks just like Rādhikā) decides to help Him out by saying, "Just sit and wait here, Kānāī! I will bring Your beloved here in no time!" He hurries over to Yāvaṭa, the village where Śrī Rādhikā lives (with Her husband), and knocks on the door of Her mother-in-law Jaṭilā's house. Jaṭilā opens the door and asks him: "Subala, what do you want here?" Subala says: "I'm looking for one of my calves! My friends saw it wandering around here somewhere! Can I look for it in your yard?" Jaṭilā says: "Well, I suppose so!" Subala slips inside the house and goes straight to Śrī Rādhikā's quarters. Rādhikā is a little surprised

when She sees Kṛṣṇa's dear friend Subala inside Her room and She ask him: "Subala! How is Kānā (Kṛṣṇa)? Can You help Me to meet Him somehow?" Subala says: "Sure! Just put on my cowherd's dress and go straight out of the door! When You meet Jaṭilā You just tell her: "Thank you for letting Me search for My calve! I'm carrying it along under My scarf!" In this way You can explain the big volume of Your breasts under Your cowherdboy-scarf!" Śrī Rādhikā and Subala then exchange clothes and Rādhikā thus manages to escape from Jaṭilā's vigilance, strictly following Subala's instructions. Śrīla Raghunātha dāsa Gosvāmī says: *subala nyasta sārūpya*: "Śrī Rādhikā has invested Her own form in Subala". From this story we can understand for which purpose She has done this.

When Rādhikā, dressed as Subala, comes to Kṛṣṇa, She decides to play a trick on Him. She pretends to be Subala and tells Kṛṣṇa: "Sorry, Kānā! I didn't manage to bring Śrī Rādhikā to You! But don't worry anyway! I met Candrāvalī on the way and she says that she's all ready for You, so if you want You can go to her!" Kṛṣṇa passes the test, though, and wails: "Rādhē! I only want You! How can I meet You somehow?" Seeing how faithful Kṛṣṇa is to Her, Śrī Rādhikā becomes very pleased. She reveals Her real identity to Kṛṣṇa and gives Him a warm embrace\* .

**Thus ends the description of  
Śrī-Śrī Rādhā-Kṛṣṇa's pastimes  
in the holy month of Kārtika.**

Translated 1987-1996 by Advaita dāsa